

CHRISTIANITY AND UNIVERSALISM.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

PAYABLE AT THE END OF SIX MONTHS

VOL. IV.

PORTLAND, SATURDAY, JANUARY 15, 1825.

No. 18.

Biographical.

From the Columbian Sentinel.

BALFOUR'S INQUIRY.

Mr. Russell—A desire has been excited in many of your readers, by your former references to this Book, and by Mr. SABINE's late offer, to have some further information respecting Mr. BALFOUR, and the *Inquiry* he has published. Being personally acquainted with the man, and having carefully examined his book, I cheerfully communicate the desired information.

WALTER BALFOUR was born at St. Ninians, Scotland. He was fully initiated into the religious creed of the Church of Scotland during his childhood and youth. He early received strong religious impressions under the preaching of Mr. WM. SHERIFF, then minister of St. Ninians, now pastor of a Baptist Congregation in Glasgow. From his earliest years Mr. B. had a strong love for reading. From this source of information, and from an habitual perusal of the Scriptures, he was led to doubt the correctness of some of his religious impressions and opinions. His doubts related to the general aspect of the Church of Scotland, as established by law—her government—rather than the doctrines of her creed. He was in no small degree weaned from his mother church, by reading some of the ablest works on church government. Besides, a weekly meeting was held in the village, by a select number of about twelve or fifteen, for prayer and conversation on the Scriptures. Each member took his turn in prayer, and made such remarks on the portion of scripture read, as seemed correct and pertinent. One of Mr. S's. deacons was of this number, and Mr. S. himself frequently attended.

While these things were gradually infusing a little light into the mind of Mr. Balfour, Mr. ROBERT HALDANE, a rich gentleman in the neighborhood, determined to devote a large share of his fortune in diffusing a knowledge of the Gospel in Scotland and other places. To accomplish this benevolent design, he selected twenty-five persons with a view to educate them for the ministry. The deacon, referred to above, and Mr. B. made two of this number. Many of your readers probably have some knowledge of the thorough course of Theological Education pursued in Mr. HALDANE's school, and of this gentleman's exertions to spread the Gospel in Scotland, on the continent, and in other places. After attending the course of studies prescribed, Mr. B. preached in Scotland for several years, and had several invitations to settle; but in every instance refused, preferring a missionary life. From reading he had conceived a strong predilection for America. This was in no degree diminished by his further advance in life and progress in knowledge. After determining to come to this country, he resided a year at Edinburgh, and attended several courses of lectures in that University. There he became acquainted with Rev. Dr. CODMAN, of Dorchester, and sailed with him from Leith to London, from this place he sailed to Halifax, N. S. in 1806. After spending the winter in visiting various parts of that province, he came to the United States. He soon took up his residence in Charlestown, Mass. where he continued to preach to a small congregation of orthodox christians until convinced, by a thorough examination of the scriptures, of the unscriptural nature of his orthodox sentiments. He has been listened to with much interest in most of the orthodox churches in this vicinity. When he came to this country he was a firm believer in the doctrine of the Trinity, and especially in the doctrine of the endless misery of all the wicked. When the controversy, relative to the former doctrine arose in this vicinity, a few years since, he was led to give the subject a thorough examination; and at length came to the conclusion, that his views on it were unscriptural. The latter doctrine—the endless misery of all the wicked

ed—he still continued to believe and preach, until Mr. STUART's letters to Dr. CHANNING appeared. In reading these, one or two paragraphs struck him with peculiar force, as at variance with the doctrine of endless misery—a doctrine known to be a principal article in Mr. S's. religious creed. With a view to obtain further light, he immediately addressed several letters to Mr. Stuart, which were published in the *Universalist Magazine*, and the numbers containing them forwarded to Andover.

As no answer was returned to these letters, he addressed a private one to Mr. S.; but signed himself as before, "An inquirer after truth," which was his real character. Mr. S. then replied in a short note through the *Universalist Magazine*; the substance of which is, that his professional duties do not permit him to reply to newspaper criticisms from anonymous authors; that he thinks the writer of the letters a confirmed Universalist, and desirous only of provoking a dispute; that he cannot interpret scripture as the writer does, but could give his reasons why, only in a friendly conference. His expectations, therefore, of obtaining any light on the subject from Mr. S. being at an end, he resolved to devote his whole attention to an impartial investigation of the subject. His attention was directed wholly to the scriptures in their original languages. After nearly three years he published his *Inquiry*, as the result of a *part* of his investigation.

Practical.

FOR THE CHRISTIAN INTELLIGENCE.

GOSPEL DISSERTATION.....No. 2.

"Little children, let no man deceive you: for he that doeth righteousness, is righteous," &c. 1 John, iii. 7.

The powers of deception operate upon the human mind, in a great variety of ways; and among others, the artifices of pretended piety, have been astonishingly successful. That those to whom this epistle might come, should be able to meet and withstand religious deceptions, appears to have been as really the wish of the writer of our text, as it is of him, by whom an illustration of it, is now attempted.

The most prominent ideas of the passage will be considered and explained, under several separate particulars.

1. *People are liable to be deceived in relation to the christian virtue, called righteousness.* They may be imposed upon, by some arbitrary and unnatural definition of the word; by supposing it to imply some peculiar exercises, which presuppose something else, that is considered by the sect, which requires it, as the *Shibboleth* of christian mysteries. Now a reason why people are so liable to the influence of deception, from this quarter, is, they are least guarded against it. The force of education, and, in many cases, inclination, facilitates the work of delusion, in the mind. Children are early taught to venerate the very name of religion, and religious teachers, and the *charm* of the subject becomes so powerful, that they will frequently feel terrified, at having entertained an unfavorable opinion of the most inconsistent and unreasonable *dogma*, advanced by some "reverend divine." And, in addition to this, there is an itching curiosity in some, to be distinguished from the common people, by something peculiar and marvellous. Hence, that which is presented under a religious profession and promises to afford the highest gratification to their wishes and partialities, will probably be embraced, however great the deception practised upon the convert. The caution, therefore, is seasonable—"Little children, let no man deceive you: for he that doeth righteousness, is righteous."

2. *A deception is actually practised upon the mind, when a certain class of fallible and sinful beings, is considered as wholly and exclusively righteous.* Among mortal erring creatures, the degrees of merit are comparative; and none are either so *righteous* or so *wicked* as might be conceived. The most pious leave many virtues unpractised, and the most wicked, many sins uncommitted. When we read of *righteous* "Abel," "Noah," "Lot," or others, we cannot believe they were exclusively so. Where is

the mere man, who lives without sin? When we speak or read of "the righteous God," and "Jesus Christ the righteous," no doubt can be entertained, but that exclusive and perfect righteousness is intended. But would there be any propriety in understanding the same word, as conveying a similar meaning, in the same degree of perfection, when applied to imperfect mortals? "The righteous," in the language of scripture, generally signifies those, who, in many respects, imitate, in their conduct, the righteous and merciful God. But there is as great a moral distance between the most *worthy* of those, who, in a general classification are called *righteous*, and the most *unworthy*, as there is between the *latter*, and the most virtuous of those that are called *wicked*. "There is not a just man, who liveth and sinneth not." "All we like sheep have gone astray; we have turned every one to his own way."

3. *It is no less deceptive to pretend that a profession of piety, is righteousness itself.* There is an essential difference between the *name* and the *substance* of righteousness. This will be evident when we consider that, upright, just and innocent actions are indispensable to the christian virtue, now under consideration. The most dishonest men are not unfrequently limber-tongued and plausible in their professions of honor and integrity. The greatest and most successful impostors in religion, have been eloquent in praise of their own unexampled piety; and the whole numerous progeny of pharisaical hypocrites have not only professed extraordinary righteousness, but have exemplified, in their conduct, the high sense which they entertained of their personal merit, by the scornful distance at which they have stood from "the wicked." But who will be so stupid as to maintain that, a sanctimonious phiz, a hollow grumbling voice, and a solemn profession of piety, can supply the deficiency of good works, charitable feelings, and benevolent desires? Even "the righteous," *scenically* represented as being at the right hand of the Saviour, are bid welcome to the felicities of eternal life, for the good deeds they had *done*, and not for what they *professed*. And in our text, it is asserted, "He that doeth righteousness," &c.

4. *When people are made to believe that, in consequence of the depravity of our nature, our best deeds are sinful and ill-deserving, and that all the righteousness by which we are justified, is imputed, and not personal, they are grossly deceived.* Those who may be ever so fully indoctrinated into that notion, would be offended with every person who should give their character to others, in the light in which they describe it. They would be very unwilling to be accounted *personally guilty*, in every act. Such a doctrine is absurd and discouraging, in the extreme; for, if our virtues and obedience actually deserve nothing but evil, from the hand of the Lord, we might as well pursue one course, as another; since the moral *desert* would be the same. But doing right, or righteousness, is, in principle, the same in all beings, capable of moral voluntary actions. Therefore, the text asserts, that, "he that doeth" as required, "is righteous, even as He (God) is righteous." Again: it is written, "Be ye holy, for I am holy. Be ye perfect even as your father which is in heaven is perfect." Now this is infinitely wide from saying, "He that believeth some *peculiar dogma* of religion, shall have an *imputed* righteousness, while his doings are such as render him infinitely guilty." If the scripture account be true, this clerical fabrication, must consequently be false. The doctrine of *passive* righteousness, is the occasion of *active* wickedness; for, if an accountable being can feel justified on account of the good works of another person, in committing crimes for which he would otherwise be guilty, we have reason to exclaim, "Good Lord, deliver us from" such believers. The unreasonable and unscriptural notion of having the righteousness of another person imputed to us, is of many others, most to be dreaded. The virtues of Abraham, could never become the virtues of Isaac. The faith of Abraham, which *worked by love*, was imputed to him for righteousness," and not to another. Such is the doctrine of revelation, when properly understood and honestly inculcated.

5. *When we exercise our reason, and judge for ourselves what is right, instead of being dictated by interested hirelings, we discover that we are capable of performing those works which are righteous, and acceptable to God.* No person is sensible of the ascendancy which may be gained by the judgment, over the blind and sensual pas-

sions of his nature, till a fair experiment be made. There is a striking virtue, even in engaging in that glorious war; for he that ruleth his spirit, does more than he who taketh a city. And besides the personal advantages of practical righteousness, there are other circumstances to be taken into the account, no less interesting and animating to the benevolent heart, or acceptable to a benevolent God. The life of the righteous is as a lamp, that, being frequently trimmed, shineth brighter and brighter to the perfect day. Like the sun in the centre of the system, the *doer* of righteousness imparts those cheering and blissful beams of piety, that may enlighten, warm, animate and bless the hearts of thousands around him. Let us all strive to be righteous, even as God is righteous.

TITUS.

Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

EXPLANATORY REMARKS.

"For they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called." Romans ix. 6, 7.

Mr. EDITOR—The above passage was for sometime a stumbling-block to me, and, I believe, continues to be considered as a *rock of defence* by many of our opposers, whenever an attempt is made to refute the notion, that the Jews have stumbled and fallen to rise no more—that God has cast away his people whom he foreknew, never again to receive them into his favor. When I have given my reasons for disbelieving in that sentiment, and argued in the language of the apostle, that, God had concluded all in unbelief, that he might have mercy upon all, and so, all Israel shall be saved, &c. the reply has been, that *all* Israel does not mean the *whole*, the apostle having carefully guarded his readers against such a mistake, by informing them that, they are not all Israel which are of Israel; the children of the promise (believers) are counted for the seed. For proof of their views, they refer us to John, viii. 39. "Jesus saith unto them, (the Jews) If ye were Abraham's children, ye would do the works of Abraham." Also, in Galatians, iii. 29, it is written, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." These, and many other passages of Scripture are excellent in their proper connection, and are profitable for doctrine, reproof, correction and instruction in righteousness, but are wrested, as I think, by our opposers, to the destruction of all sense and consistency as respects the apostle's arguments. To ascertain the truth concerning this point, let us inquire, for whom St. Paul expresses continual sorrow and heaviness of heart, which may lead to a correct understanding of his meaning, when he speaks of his brethren, kinsmen according to the flesh; who are Israelites; whose are the fathers, and of whom, as concerning the flesh, Christ came &c. Were they *spiritual* or *literal* Israel, the descendants of Abraham through the loins of Jacob? That they were the *latter*, I think every one must be convinced, who will give the subject an impartial investigation. We will next inquire, why they were not all Israel, who were included under the general name of *Israelites*. In order to come, to the point in question, we must consider that *all of those* were not St. Paul's brethren according to the flesh; for some of them were Gentile scions grafted into the Jewish stock. Proselytes from other nations, who submitted to circumcision and other rituals of the Hebrew nation, became citizens of that commonwealth, and, in every respect, (*descent* alone excepted,) were Israelites. They were such by name, religion and habits. But when the records of the several tribes were appealed to, they were found, not to be "all Israel," in the peculiar sense, although, as individuals, they constituted a component part of that nation. They could not say in truth, as Paul did, "I am an Hebrew of the Hebrews," and trace their descent from "Benjamin" or any other son of Jacob.

The apostle proceeds, in the text, as follows: "Neither because they are the seed of Abraham, are they all children." As though he had said; Neither are all those who are reckoned as Abraham's seed, the children of that elect or particular branch of his family, through which the Messiah came. "But, in Isaac shall thy seed be called: That is, they which are the children of the flesh, these are not the children of God," or, that seed of Abraham, which God had chosen for the purpose of fulfilling the promise, that, in him and his seed, all nations should be blessed. "But the children of the promise are counted for the seed." Who are intended by the children of the flesh? and why are they designated in distinction from the children of the promise.

I answer; Ishmael was a child of the flesh; for God did not promise Abraham a child by Hagar. The circumstances which are interwoven in the history of Ishmael and Isaac, abundantly justify the expressions used

by the apostle. When speaking of the latter, he points out the selection which God made in his family in choosing Jacob as the branch from the stock of Abraham, through which Christ came, and in whom, all nations were to be blessed. But when he comes to Jacob, does he carry the distinction any farther? Does he say, Neither because they are the seed of Jacob, are they all children? No, he does not. Having come to the *root*, from which all *Israel* sprang, (the first of the seed of Abraham who bare the name of *Israel*.) his distinction between children of the flesh and of the promise, extends no further; as all who descended from Jacob, were of *Israel*, and strictly speaking, no others.

By way of illustration, I will suppose a parallel case.—Columbus, the discoverer of the new world, settled it with a numerous family, which grew and multiplied into a great nation, under the name *Columbians*, having religious and civil habits peculiar to themselves. Emigrants from Europe, at various times, joined them, adopted their social, civil and religious habits, and in a few generations became in every respect, (excepting *descent*) *Columbians*. With an history of that people before us, should we be at a loss to understand the phrases, They are not all *Columbians*, who are of *Columbia*? I think not. Nor do I see any more difficulty in rightly understanding, why they were "not all Israel who were of *Israel*;" or why all were not Israelites, strictly speaking, who were considered as such, according to the common acceptance of language. But that this passage cannot be fairly employed to the exclusion of any portion of mankind from the blessings of the gospel, is undeniably evident, since the middle wall of partition between Jew and Gentile, is broken down, and God has but *one family* in heaven and earth, of which Jesus Christ is **HEAD, LORD and SAVIOUR.**

FRANKFORT.

Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

EXAMINATION, &c.

CONTINUED.

Should Mr. Tripp reply to our last argument, that the degree of wickedness which formerly existed among papists was so much greater than could be found in any other society of professed christians, that it may be said that Christ was crucified in the church of which catholics are members, with the most perfect propriety, and in a manner which will not apply to any other communion, we are ready to meet him whenever he may choose to adopt an argument which can form his only resort in the extremity to which his zeal and enmity against popery has reduced him. We shall now attempt to prove, from the testimonies of the reformers themselves, that, according to the above reasoning, the "great city," &c. must be understood to imply the *protestant* instead of the *catholic* world. We therefore, beg leave to submit to Mr. T's consideration the following declarations of several of the most distinguished reformers, with respect to the general state of religion and morality among their early disciples and primitive adherents.

"The world," says Luther, "grows every day worse and worse. It is plain that men are much more covetous, malicious, and resentful, much more shameless and full of vice than they were in the time of popery." Serm. in Postill. Evang. 1 Adv. "Formerly, when we were seduced by the pope, men willingly followed good works, but now all their study is to get every thing to themselves by exaction, pillage, theft, lying, usury." Serm. Dom. 26 post Trin. "The greater part of the people," says Bucer, "seem only to have embraced the gospel, in order to shake off the yoke of discipline, and the obligation of fasting, penance, &c. which lay upon them in the time of popery, and to live at their pleasure, enjoying their lust and lawless appetites without control. They therefore lend a willing ear to the doctrine that we are justified by *faith alone*, and not by good works, having no relish for them." De Regn. Christ. I. i. c. 4. Wolfgang Musculus and Jacobus Andreas on Luke xxi. bear nearly the same testimony. Let us now attend to the testimony of the celebrated Melanchthon. Speaking of those countries which had embraced Lutheranism, he observes, "Men's whole concern is about banqueting, drunkenness, and carousing. And so barbarous are the people, that most men are persuaded that if they do but fast one day, they must die the following night." "Of the many thousands," exclaims Calvin, "seemingly eager in embracing the gospel, how few have amended their lives! Nay, to what else does the greater part pretend, but by shaking off the heavy yoke of superstition, to launch out more freely into every kind of lasciviousness!" L. vi. de Scand.

If, from the continent of Europe, we turn our attention to the land of our forefathers, if we refer to the writings of Ridley, Latimer, and other English reformers, to the histories of the reformation by its zealous and able advocates and apologists, Burnet and Heylin, to the "Me-

morials Ecclesiastical" of Strype, we shall find that the introduction of the protestant religion in England was attended by consequences similar to those which marked its progress in other countries, during the reforming reigns of Henry VIII. Edward VI. and Elizabeth. In a work entitled "Motives to Good Works," dedicated to the Lord Mayor of London, and published in 1566, the author asks, "For good works, who does not see that the papists of former times were far beyond us, and we far behind them?" Letters to a Prebendary, pp. 124.

The foregoing quotations are but a few of the numerous testimonies that might be gathered from the works of the earliest protestant writers, in support of the ground we have taken in rejoicing to the anticipated reply of Mr. Tripp, to the argument with which we concluded our last communication.

8. It is further said, Rev. xiii. 13. that Antichrist will "make fire come down from heaven in the sight of men." This passage, in the succeeding verse, is literally explained. The apostle assures us, that "by means of those (pretended) miracles," (for God alone can work *real* miracles, and it would be inconsistent with the divine character to perform miracles in support of error and imposture) "the beast deceiveth," &c. These "miracles" are accordingly explained by St. Paul, 2 Thes. ii. 9, in a qualified sense. The latter apostle assures us, that the coming of Antichrist will be "after the manner of Satan, with all power and signs, and lying wonders." It is impossible, to give the passage just cited, any other than a literal interpretation, and in this sense both of the above passages are explained in the common English protestant translation of the bible. In a marginal note on Rev. xiii. 13, we are referred to 2 Thes. ii. 9, for an explanation of the former passage. The question now remaining to be proposed to Mr. Tripp is, Did any pope or number of popes ever caused "fire to come down from heaven in the sight of men?" If not, it follows that one of the principal marks by which the true character of Antichrist is to be tested, cannot be applied to those persons upon whom the character in question has been conferred by swarms of declamatory preachers, and visionary expositors of the sacred volume.

9. It is said 2 Thes. ii. 4. that Antichrist "exalteth himself above all that is called God, or worshipped, (and consequently above God himself) so that he as God sitteth in the temple of God, shewing himself that he is God." Now has any pope ever usurped these sacrilegious honors? On the contrary, do not the bishops of Rome style themselves "servants of servants?" Does not the pope whenever he celebrates mass, which is generally every day throughout the year, publicly acknowledge, in saying the *Confiteor* at the beginning of that sacrifice, as well as every other bishop or priest, that he has "sinned exceedingly, in thought, word, and deed?" Do these facts look like usurping those honors, and demanding that homage which is due to God alone, which Antichrist must do whenever he appears, if we admit the predictions of St. Paul, respecting that impostor to have been dictated by the unerring Spirit of Truth.

If it be objected, that some popes have been addressed by such titles as the following, *Another God upon earth*, &c. we reply with the learned Protestant Grotius, by inquiring whether the hyperboles of flatterers, or the adulations of courtiers, are to be considered as titles assumed by the reigning sovereign? We might with equal propriety attempt to prove that the character in question was assumed by Canutus the Great, an ancient Danish king of England, to whom, on one occasion, several of his courtiers ascribed powers which attributed omnipotence to the possessor. The latter part of the passage cited above, which speaks of Antichrist as "sitting in the temple of God," Dr. Heylin, a learned and eminent divine of the church of England, is of opinion, should be applied to the *Grand Seignor*, instead of the pope, as the former frequently appears in state in the height of eastern magnificence at the church of St. Sophia, which was formerly a Christian temple, but which, ever since the capture of Constantinople by Mahomed II. has been converted into a Turkish mosque!

10. It was foretold, that "no man might buy or sell, save he that had the mark or name of the beast," &c. Rev. xiii. 17. This passage Matthew Henry deems conclusive in proving that the pope is "the beast" to which St. John here refers. That writer grounds his argument upon the fact that in many catholic countries the dissenters from the church of Rome have been deprived of many of their civil and political rights, as well as their religious privileges. Now as in most protestant countries, not excepting our own, previous to the revolutionary war, catholics have been placed under similar, if not greater disabilities, as must be notorious to every person who possesses any acquaintance with the penal laws of Great Britain, with regard to catholics, the title of Antichrist may with equal propriety be conferred on almost every British sovereign from Elizabeth to George IV. And though the condition of the British catholics has been considerably ameliorated within the last forty years, they have still cause to complain of heavy grievances, and arbitrary

impositions, on account of their adherence to the religion of their ancestors. A detail of all the sufferings which have been endured by the British catholics solely on account of their religious creed would require volumes.

The character of Antichrist will moreover apply, if we admit the correctness of the reasoning pursued by Henry, not only to a succession of Protestant kings of England, but also to those of Sweden, and, if we mistake not, of Denmark and Prussia. With regard to Sweden, Dr. Parish, in his "Modern Geography," p. 160, informs us, that "those Swedes, who abandon their religion, (Lutheranism,) lose all their civil privileges, and are sent into banishment." Finally, the reasoning to which we have objected, conveys a severe reflection upon the memories of such of the early governors of New England, (and particularly on John Endicott, Governor of Massachusetts, during whose administration four quakers were put to death in Boston on account of their religious principles,) as were distinguished for their zeal and activity in the persecution of baptists, quakers, &c. Besides inflicting death upon members of the last mentioned sect, as we have just seen above, our puritanic forefathers sentenced other members of both sects to exile and imprisonment for an adherence to their respective creeds. Thus the title of Antichrist, if we proceed upon the principle assumed by Henry, may be conferred on the governors of puritanical colonies, as well as a succession of visible chief pastors of the papal church.

EXAMINER.

[TO BE CONTINUED.]

FROM THE (PHILAD.) REFORMER.

FROM A CHOCTAW BOY.

Mr. Editor.—Seeing a statement in one of your numbers, not long since, with respect to Mr. Evarts' salary of 2000 dollars a year, I confess that I was truly astonished, when I remember that a few months ago, the same gentleman passed through the Choctaw Nation, and found great fault with his friends for giving a young native 250 dollars a year, who served them as an interpreter. This sum was all he got to support himself and family; and will Mr. Evarts grasp the sum of 2000 dollars, after making such ado about 250? But it is money makes the mare go—and if appearances are any thing, money is their object. The statement of a few facts will prove this to every candid mind—and these facts I will give.

When our yankee missionaries first come to our nation, they told us that they loved red people's souls, and all they wanted was just permission, and they would clothe, feed, and school our children for nothing! Well, we thought this a good thing, and that the spirit had moved the hearts of our fathers, the white people, to come and do us poor starved and naked savages good—but we soon found to our sorrow that it was our property and money they loved, and not the souls of red men, as their conduct will prove.

As soon as they got themselves established, the first object of importance was, they had an eye to our cattle. They raised a few native friends by some means, and sent them out in the nation begging stock, and before the natives knew what they were about, they had a stock of at least 100 cows and calves! This they appeared to be well pleased with, and now they were going to do great things—and great things they did! Well, when we sold our land, our father the President promised (among other good things,) to give us so many thousand dollars a year for so many years—they soon had their eye upon our money: and by their craft, they made more friends to their cause, who blinded our chiefs, and got them to sign articles of an agreement, in which they bound themselves to give Mr. Kingsbury and his party 5000 dollars annually for 17 years!!! which they have received for several years. But this is not all—our boys are kept hard at work farming, by which means, and the help of the stock, their mammoth establishments are well nigh supported; and what becomes of our 5000 dollars? They occasionally keep a few hired men—a good part of their wages is paid out of domestic, and other goods that are sent on, it is said, to clothe our children; a strict account is kept, and government has hitherto paid a large portion of all their expense; and they will not deny, in this country, that their charges [for the support of the children, we presume,] have been enormous—so where goes our 5000 dollars? We are told that many benevolent families in the north are employed in sending clothes for our children in the schools; these come as donations, but they are sold here at a high price, and the money pocketed. We thank our kind friends in the north, but their charity costs us dear at last. Many of our children that are furnished with clothes while at the schools, on going to see their parents are stripped of their clothes and sent home naked!! But you are ready to inquire, What good are they doing? Well, I am as ready to reply, It is very little. They have been several years (as the public very well know) making a great noise about their work in our nation; they have had our smartest young men, and they have not given us one that is capable of doing business in our councils. We wish our children educated, but if there is not some better plan, it never will be; we have deprived ourselves of our annuity, and we have left ourselves destitute of means; our nation is poor, and poor we shall be at this rate.

By reading the Reformer I have almost been led to conclude that you was opposed to civilization, and to the gospel being preached to poor Indians, (and this is the construction some put upon it) but at other times I think that it is your desire

that all may receive the gospel, and its pure spiritual influence. I should like to see you clear up this point, and convince the people that it is not the gospel you oppose, but the practice that is too prevalent in the world of making merchandise of the gospel.

If you think fit, you are at liberty to publish this, with a full assurance that every point can be well authenticated—and half is not yet told.

Permit me to give you in a few words, a small view of the situation of our nation: we have upwards of 20,000 inhabitants—we are very poor—our families suffer very much from cold, hunger, and nakedness—we are human beings—we have got souls as well as white men, and we are dependent on our fathers, the white people, to send us the gospel—and we are told that grace and the gospel is free, and we cannot tell how a man can stand up and tell us that it is free, and yet demand such great sums of money for it: this has made some of us believe that the gospel is a yankee trick, in order to make money off of us; but some of us can read the Bible a little, and find that it is good, and its precepts are profitable to men; and that it is a trick of designing men to make wealth by the gospel.

S. S.

N. B. You are at liberty to make what corrections you please.* I know the language is imperfect, though the statements are true—and you will pardon a Choctaw boy. S. S.

* We have preferred inserting the communication as it was received, not deeming it necessary even to correct the grammatical errors. The contents speak for themselves, and no comments are needed to give them force. We should be willing to hear from the missionary party if they can justify their proceedings, or show any inaccuracy in the statements.—[Ed.

Christian Intelligencer.

PORLTAND, SATURDAY, JAN. 15, 1825.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

THE WAR OF DEATH.

Death is the declared enemy of the human race. Although he has assisted notorious generals, in spreading destruction over opposing armies, yet he has defeated them and their hosts, triumphing in the devastations and carnage which they had caused. While nations are at war, slaying thousands and thousands in their battles, he is prosecuting his war against them all. In all the wars of men, his war is aided. He is the enemy of those of both parties, who are engaged to destroy each other. The vast fields and plains, which have been crimsoned with human gore, have been the scenes of his slaughter, where he has had innumerable sacrifices offered upon his sanguinary altars. He employs various and unnumbered agents in the prosecution of his war. His arrows are invisible to human eyes. They fly in the air, pervade the land, and traverse the water. The various maladies which attack man are his offensive weapons. Noxious vapours are his destructive arms. The atmosphere, which diffuses life and vigour, which communicates health and enjoyment, is often employed in his war. The air has at numerous times been filled with pestilential plagues, which have destroyed. It has assumed the destructive hurricane, by which whole towns and cities have instantly been destroyed. It is sometimes filled with igneous particles, which being collected, burst upon the earth in flames of destruction. The many subterraneous conduits have lent their aid to the war of death, in destructive earthquakes and volcanoes. The pathless deep assists in the prosecution of this frightful war. Death constrains the swelling ocean to war against those who venture upon it themselves. He regards not the motives of those who sail upon the waters. Fire and water, which are not only useful, but necessary elements, he employs in his war. Like the destroying angel of Egypt, fire has made irresistible attacks upon many when they thought themselves in no danger. In the security of midnight slumbers, it has made awful destruction. Raging fevers and epidemic disorders are also the forces of death. With unbounded sway, he triumphs over the globe. Consider him now attended with innumerable forces and weapons of distress and destruction, powerful and irresistible. See the mournful processions he forms, clad in the sable garb of sorrow. Consider his power and conquests, as terrifically described by St. John in his Revelation. "When he had opened the fourth seal, I heard the voice of the fourth living creature say, COME AND SEE! And I looked, and beheld a pale horse, and his name who sat on him was Death, and the grave followed him, and power was given unto them over the earth,

to kill with the sword, with hunger and death, and the beasts of the earth."

In his gloomy realms, death confines the mighty with the weak. But never were his victories and triumphs so great, as they were when Christ our Lord was confined, by his own voluntary consent, for a short time, under his dominion. To his power he submitted, not because he was unable to resist it, but because he might manifest his superior power in his victorious resurrection. In his death and resurrection, we may joyfully contemplate the issue of the war of death. After he had lain in the tomb the appointed time, he arose, and proved beyond all doubt that the war of death is to have a termination, that he is the resurrection and the life, and the first fruits of them who sleep in their graves. He has thus illuminated the mansions of the dead, and given us a full assurance that death is finally to be defeated. Though not discharged from this war, yet he was victorious. By him, the reign of this great enemy must finally come to an end. Hear the inspired Apostle to the Hebrews, "Forasmuch then as the children are partakers of flesh and blood; he himself also took part of the same, that through death, he might destroy him who had the power of death; that is the devil; and deliver them who through the fear of death, were all their life time subject to bondage." Hence all his renovated disciples, may triumphantly exult, in the language of the same Apostle: "Oh death, where is thy sting! Oh grave, where is thy victory!" To them, the resurrection to immortal life by their Saviour, is a most consolatory and cheering consideration. It solves a question of the highest importance: viz. Is death forever to remain a conqueror? He is not. For the righteous in Christ are "prisoners of hope."

Although there is no discharge in the war of death, as all mankind must become captives in it; yet by the resurrection of the blessed Redeemer, there will be a general discharge from the abode of corruption, the prison of the grave. When he shall make his second appearance in the visible heavens, the obedient grave and sea will give up their dead; destruction itself shall hear and obey his call; and the chains of death shall no longer be strong. With almighty power and infinite glory, he will destroy the forces and dominion of death. These tremendous events, which will spread desolation and astonishment through the globe, will reanimate the bodies, inflame the love, and invigorate the hopes of the redeemed. The Judge, the King of kings and Lord of lords, will vouchsafe to confess their names, and to commemorate their fidelity, before all the inhabitants of the skies, and the whole assembled world. In pleasing, or in anxious terrific expectations, Adam and all his posterity will be engaged.—The angelic hosts will continue to wonder and adore, but with new admiration. Death will then indeed be swallowed up in victory. Perfect happiness and consummate felicity will be the consequences to the renovated human race. This will be the issue of that war from which we cannot be discharged till after a defeat. Let us now anticipate the joy with which we shall lift up our heads at the general resurrection, when we shall see our complete salvation drawing nigh. What though we die and moulder in the grave! And what though the last memorial of our names may have long perished from the earth? Yet, when the Lord himself descends from heaven, with that earth-rending shout, when the trumpet shall sound, the dead shall live; like his dead body shall we revive. Then it will appear that our names have been recorded in the Lamb's book of life.—BROWN.

SLANDER—EXPOSED.

It is extremely painful to be under the necessity of contradicting a report, which is industriously and extensively circulated, by some of the most zealous and interested professors, of different denominations, in relation to the religious views of the departed Mrs. STREETER, during her sickness. But justice to the living and the dead, demands it. We allude to the orthodox story, which is flying in every direction, that she renounced the Universalist Doctrine, and declared, it would not afford peace and comfort in a dying hour. Our readers are assured, in the most serious manner, that the whole story, length and breadth, is a sheer fabrication, and wholly destitute of truth. The report originated with those strangely pious people, whose forked tongue of slander has followed the writer of this article with incessant persecution, for years. The fervent and undissembled supplication of our heart is, "Father, forgive them; for they know not what they do."

Sacred Lyre.



FOR THE CHRISTIAN INTELLIGENCER.

LINES

On the sudden death of an interesting and beloved Youth.
Addressed to his Parents—BY A FRIEND.

Friends of my heart, my feeble song receive,
And let a well-intended effort please;
Fain would the untaught muse your hearts relieve,
And bid your sorrows and your sighing cease.

Alas! how short, how transient is the scene,
Which fond affection paints in liveliest hue,
The heart's gay promise, youth's inspiring mien
Impart a joy; but brief as morning dew.

Dear was that youth whose early death you mourn,
Parental hope had mark'd his lucid way;
Nor scarce had fear beheld the distant bourne,
Where darkness shuts the rising prince of day.

O sympathy! I feel thy hallow'd power,
For oft these eyes have wept, this heart has bled;
And memory now recals the dreadful hour,
When a lov'd daughter fell among the dead.

Ah! is there not a charm in deep'ning grief?
Does not the soul exalt itself in woe?
Does not the strong excitement yield relief,
And teach the heart to wear a placid glow?

Yet reason bounds the sorrows that we feel,
Her sacred dictates claim our fix'd regard,
Her maxims, passion's wilder forms, repel,
And bid religion's soothing voice be heard.

Religion, fairest daughter of the skies
Points the poor mourner to the Eternal throne,
To God directs his tear-suffused eyes,
And checks his tears, and hushes all his moans.

There, at that throne, shall silent sorrow bend,
On Him who sits thereon shall faith rely;
Father Almighty, thou, the mourner's friend,
Will calm the bosom, bid its sorrows fly.

So Jesus wept, and pray'd; and calm, resign'd
To God his cause, and mingled joy with tears,
Submitted all to him, whose boundless mind
Regards the sparrow,* and upholds the sphere.

Mourn not too deeply then, nor vainly weep,
The dear, departed son whose loss you prove,
"The ways of God, though in the stormy deep,"†
Are all directed by unchanging love.

*Matthew x. 29.

†Psalm lxxvii. 19

CONJUGAL AFFECTION.

"Where there is reciprocal love subsisting between man and wife, it will unremittingly glow, in defiance to the extinguishable nature of the waters of affliction and the floods of adversity. In scenes of grief and distress, and in all their disappointments, their mutual affection is manifested, in words and works of sympathy and kindness. In their sorrows, in sickness, and in every calamity, they become more and more endeared. Their love extends to death, and beyond the grave. The surviving partner, in the death of his companion, calls to mind the many evidences of affection which he has received from her. He mourns in love and hope; and if he be a real christian, he weeps for his great loss in resignation to God, who orders all things according to his pleasure, but in justice and goodness the most perfect. Love is stronger than death. The esteem, the strong attachment of the one who is left, be it husband or wife, cannot cease with the life of the one who is called from these mortal shores."

FOR THE CHRISTIAN INTELLIGENCER.

PURGATORY.

MR. EDITOR.—The opposers of Universal Grace and Salvation, especially ministers, are continually asserting that Universalism will run itself down and come to nought, unless it be preserved and kept alive, by admitting as one of its fundamental principles, the papal doctrine of *Purgatory*. The great confidence and boldness with which that objection to our sentiments has been advanced, led me to examine church history, in relation to that doctrine, and being satisfied that my discoveries may be useful to your readers, who may not have particularly examined the subject, you are presented with this communication for insertion in your interesting publication.

The doctrine of a *Purgatory* in the future state, appears to have originated in the opinion of the early fathers, that the world was to be destroyed by fire, through which all men would pass, that the good might be purified by it, and the wicked consumed. But *Origen*, and after him, *Gregory Nazianzen* taught, that even the wicked, after receiving a punishment, corresponding with their ill deserts, would come out, purified by fire, and enjoy the divine favor; for so they interpreted the words of St. Paul, 1 Cor. iii. 13, 14, 15—*shall be saved, yet so as by fire*.

Austin was not confident in his opinion concerning the *states* of the dead. He admitted, however, that good souls might endure grief and sorrow in a sequestered state, before the judgment, on account of their past sins, and rise by degrees, to perfect felicity. In some of his works, *Austin* clearly teaches the doctrine of eternal misery for the wicked; but in others, does not oppose the opinions of those who said, that all men would be finally saved through the intercession of the saints. From those beginnings, arose the strange notions of a *Purgatory*, by which the monks and priests of the papal church have accumulated so much for "the Lord's treasury." But the *modern doctrine* is so unlike the primitive opinions from which it sprang, that it seems almost impossible that they could have degenerated to such absurdity and baseness.

It is generally believed that the foundation of this modern sentiment concerning *Purgatory* in the future world, was laid by *Gregory the Great* about 160 years, after *Austin*, in the 6th century. *Gregory* maintained that the souls of some very good men would go immediately to heaven at death, while the souls of the less pious and faithful, would be punished for their offences, some in fire, others in the air, and others still in sinks of filth, according to their different inclinations to vice. He promoted his doctrine by wonderful stories about what happened to souls in the eternal world; particularly of the soul of king *Theodoric*, which was *boiled in the pot of Vulcan*. So industrious were the priests in building upon that foundation, that about the tenth century the present system became established, and even the best of men were supposed to deserve the fire of *Purgatory*, to purify them from the pollutions of guilt. But it was pretended that the prayers and masses of the living, which might be had for certain sums of money, would at any time procure the deliverance of those good souls that might be suffering *purgatorial pains*. And innumerable were the fabulous reports, and fictitious miracles which were propagated to insure a belief in this imaginary future state.

The place of *Purgatory*, as *Thomas Aquinas* says, is in the precincts of hell, the place of the damned; and for misery vastly exceeds any thing experienced in the present life.

The doctrine of the church of Rome, on this subject now is, that men are liable to temporal and eternal punishment for sins; that for the sake of Christ, God pardons sin in relation to its eternal consequences, but that the sinner must expiate by acts of penance and sorrow in this life, for the temporal ill desert of his conduct; and if he fails to do this, he will suffer this temporal punishment in the next world, previous to the day of judgment; which, however, may be shortened by prayers, works of supererogation, the intercession of saints in heaven, and the sacrifice of mass. Such is the doctrine of the papal church, as published by the Councils of Florence and Trent.

It is also taught that the moment a soul is released from *Purgatory*, he ascends to heaven, and is as happy as he can be in an unembodied state; which is contrary to the opinion of the Fathers, that all souls continued in *hades*, the general receptacle of the dead, till the resurrection; at most, an exception was made in favor of the martyrs.

By means of this doctrine, the living became deeply concerned for the state of the dead, and having an opportunity to better their condition, gave exercise to mis-directed piety and compassion. Prayers were publicly offered for souls in *Purgatory*, before the tenth century, by each religious society for their own members; but in that century a festival was instituted by Bishop *Odilo*, in remembrance of all departed souls—which was soon added to the Latin calendar. Into what shape the doctrine of temporary, future misery for believers in the Catholic religion, will next be wrought, we are totally unable to conjecture.

But one thing, however, may be considered as indubitably certain; and that is, that there is no similarity between the opinions of any class of Universalists, and the papal dogmas concerning *Purgatory*. Whoever will candidly and carefully examine the preceding history of that doctrine, will discover that the Catholic notions concerning it, are entirely dissonant to the sentiments of Universalists.

These remarks are offered for publication, in hope of their proving serviceable to some, who may not have made themselves acquainted with this subject, and who are liable, therefore, to conclude that the glorious doctrine of Universal, impartial Grace, must be seasoned with the monstrous absurdities of the Church of Rome. May God in mercy add his blessing, to what is here communicated.

A PROTESTANT.

ANECDOTE.

The following anecdote may be relied on as a fact:—In a certain town in the county of Plymouth, Mass. a year or two since, lived a clergyman of the Calvinistic faith, who usually made it a practice on Sundays, to denounce and sentence, to eternal misery, *all* who had not imbibed the like precious faith with him self. It so happened that this follower of Calvin was one day in an adjoining room to the post office, in the town where he resided, and the partition being thin, was enabled to overhear the conversation that took place in the office. It seems that the post-master was somewhat irritated from some cause or other, and had made use of some profane expressions such as — *you*. This disciple of the narrow faith, immediately forces his way into the room, and begins to remonstrate with the man for thus trespassing the commandments. Why, says he, Mr. T. I only damned this one man, while you, every sabbath day, *damn two thirds of all mankind!* The minister saw the force of the remark and left the office abashed and in confusion. If this should meet the eye of the Reverend Divine, above alluded to, and thereby give offence—we can only recommend to him the old latin adage, " *Qui capit ille facit.*"

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